

RELIGIOUS INTELLIGENCER.

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

No. 31.

NEW-HAVEN, DECEMBER 30, 1820.

Vol. V.

MISSION TO BURMAH.

Continued from page 491.

PERSECUTING SPIRIT OF THE BURMANS.

After Mr. G. left us, we went to visit Mr. R. We were formerly acquainted with him in Rangoon; and he would now have assisted us, had he not been out of the favour of the new emperor. We related all our proceedings, and the disappointment of our hopes. I knew it would be so, replied he, when you first called on me; but I was not willing to discourage you from making trial for yourselves. He then related the following story, with the substance of which we were previously acquainted.

"About fifteen years ago, the Roman Catholic priests converted to their faith a Burman teacher of talents and distinction. They took great pains to indoctrinate him thoroughly in their religion, and entertained great hope of his usefulness in their cause. After his return from Rome, whither they had sent him to complete his Christian education, he was accused by his nephew, a clerk in the high court of the empire, of having renounced the established religion. The emperor, who, it must be remembered, was far from approving the religion of Boodh, ordered that he should be compelled to recant. The nephew seized his uncle, cast him into prison and fetters, caused him to be beat and tortured continually; and at length, had recourse to the torture of the iron mall. With this instrument, he was gradually beaten, from the ends of his feet up to his breast, until his body was little else but one lived wound. Mr. R. was one of those that stood by and gave money to the executioners, to induce them to strike gently. At every blow, the sufferer pronounced the name of Christ, and declared afterwards, that he felt but little or no pain. When he was at the point of death, under the hands of his

tormentors, some persons who pitied his case, went to the emperor, with a statement, that he was a madman, and knew not what he was about; on which the emperor gave orders for his release.—The Portuguese took him away, concealed him till he was able to move, then sent him privately in a boat to Rangoon, and thence by ship to Bengal, where he finished his days. Since then, the Roman priests, of whom there are four only in the country, have done nothing in the way of proselyting, but confined their labours to their own flocks, which are composed of the descendants of foreigners. The man who accused his uncle, is now the very first of the private ministers of state, taking rank before Mounng Zah! Furthermore, the present chief queen, who has great influence with his majesty, is, and ever has been particularly attached to the religion and the priests of Boodh." Mr. R. also confirmed the information we had received of approaching war with Siam.

Our case could not be more desperate. We directly returned to the boat, and ordered our people to sell off all unnecessary articles, and be ready to start, as soon as our passport could be obtained.

Feb. 1. Went to Mya-day-men, and applied for a passport to Rangoon. He appeared willing to oblige us; but said we must make formal application to Mounng Zah.

Feb. 2. Went to various places and made various inquiries and applications for a passport. Ascertained that it was absolutely necessary, in our case, to procure a special one from the high court of the empire.

Feb. 3. Sent our head man, and some of our people, with a petition to Mounng Zah. After they had gone off, we called on Mr. G. He informed us that the tract had been presented to Mounng Zah, and read in his presence. After listening to the whole of it, instead of throwing it down, or even returning

it, he committed it to one of his people to keep, saying to Mr. G., "The doctrines and commands are very good; but it will be a long time before Burmans can be convinced that there is a God and Saviour." After this interview with Moungh Zah, Mr. G. was summoned before the emperor. His majesty, among other things, inquired about the foreign teachers. Mr. G. told him our country, our character, and our object. The emperor observed that the Portuguese priest had told him very different things, particularly, that we were a sect of Zandeas, (a race very obnoxious to former emperors.) Mr. G. endeavoured to vindicate our character; but the emperor appeared quite averse to hearing any thing in our favour. What, said he, laughing, they have come presuming to convert us to their religion. Let them leave our capital. We have no desire to receive their instructions. Perhaps they may find some of their countrymen in Rangoon, who may be willing to listen to them.

Mr. G. now advised us to obtain a royal order protecting us personally from molestation, while we should remain in the country, otherwise, said he, as it will be notorious that you have solicited royal patronage, and been refused, you will lie at the mercy of every ill-disposed person.

This suggestion of Mr. G. occupied our thoughts the rest of the day. We finally concluded, that as such an order would cost several hundred ticals, we would prefer trusting in the Lord, to keep us and our poor disciples.

At night our people returned. They had found Moungh Zah, and presented the petition for a passport, to which he made no other reply, but "Come to-morrow."

Feb. 4. Sent the people early in the morning, with a handsome present to Moungh Zah. They returned late at night. He accepted the present, and assured them he would do our business to-morrow.

Feb. 5. Sent the people as usual, our trusty Moungh Nau accompanying them, with a quantity of silver. This did the business. Late in the evening, I had the

pleasure of taking into my hand the pointed palm leaf. It has cost us the value of thirty dollars.

Feb. 6. Pushed off from the beach of O-ding-man. I could moralize half an hour on the apt resemblance, the beautiful congruity between the desolate state of our feelings and the sandy barren surface of this miserable beach. "But 'tis idle all." Let the beach and our sorrow go together. Something better will turn up to-morrow.

Feb. 12. Reached Pyee, 230 miles from Ava; our descent on the river being, of course, much more rapid than our ascent. Here, to our great surprise, we met with the teacher Moungh Shwa Gnon. He had come up from Rangoon, a few days ago, to visit an old acquaintance, who was dangerously ill; expects to return shortly; would gladly go with us, if we could wait a day or two. We stated to him all our adventures at court, the distressing result of the expedition, and the present danger of propagating or professing the religion of Christ, and wound off with the story of the iron mall. He appeared to be less affected and intimidated by the relation, than we could have expected. Indeed, his language was rather too high for the occasion. I therefore told him that it was not for him we were concerned, but for those who had become disciples of Christ. When they were accused and persecuted, they could not worship at the pagodas, or recant before the Mangan teacher. He felt the force of the reflection, and tried to explain his past conduct. Say nothing, said I; one thing you know to be true, that, when formerly accused, if you had not, in some way or other, satisfied the mind of the Mangan teacher, your life would not now be remaining in your body. Then, said he, if I must die, I shall die in a good cause, I know it is the cause of truth. He then repeated, with considerable emphasis, the most prominent points of his present faith, as follows:—*I believe in the Eternal God, in his Son Jesus Christ, in the atonement which Christ has made, and in the writings of the apostles, as the true and only word of God.* Perhaps, continued he, you

may not remember, that during one of my last visits, you told me that I was trusting in my own understanding, rather than the divine word. From that time I have seen my error, and endeavoured to renounce it. You explained to me also the evil of worshipping at pagodas, though I told you, that my heart did not partake in the worship. Since you left Rangoon, I have not lifted up my folded hands before a pagoda. It is true, I sometimes follow the crowd, on days of worship, in order to avoid persecution, but I walk up one side of the pagoda, and walk down the other. Now you say that I am not a disciple. What lack I yet: I was now satisfied that he had made a little advance, since our last interview, which required a corresponding advance on my side. I replied, therefore, Teacher, you may be a disciple of Christ in heart, but you are not a full disciple. You have not faith and resolution enough to keep all the commands of Christ, particularly that which requires you to be baptised, though in the face of persecution and death. Consider the words of Jesus, just before he returned to heaven, "He that believeth and is baptised shall be saved." He received this communication in profound silence, and with that air, which I have observed to come upon him, when he takes a thing into serious consideration. Soon after I hinted our intention of leaving Rangoon, since the emperor had virtually prohibited the propagation of the Christian religion, and no Burman, under such circumstances, would dare to investigate, much less to embrace it. This intelligence evidently aroused him, and showed us that we had more interest in his heart than we thought. "Say not so," said he, "there are some who will investigate, notwithstanding; and rather than have you quit Rangoon, I will go myself to the Mangen teacher, and have a public dispute. I know I can silence him. I know the truth is on my side." Ah, said I, you may have a tongue to silence him, but he has a pair of fetters and an iron mall to tame you. Remember that. This was the substance of our conversation, though much

more prolix; and he left us about 9 o'clock at night.

Feb. 18. Arrived in Rangoon.

Feb. 20. Lord's day. In the evening, I called the three disciples together, and gave them a connected account of the affair at Ava, that they might have a full understanding of the dangers of their present condition, and the reasons of our intended departure from Rangoon. We expected, that after being destitute of all the means of grace for some time, and after seeing their teachers driven away from the presence of their monarch in disgrace, they would become cold in their affections, and have but little remaining zeal for a cause thus proscribed and exposed to persecution. We thought, that if one out of the three remained firm, it was as much as we could reasonably hope for. But how delightfully were we disappointed. They all, to a man, appeared immoveably the same, yea, rather advanced in zeal and energy. They vied with each other in trying to explain away difficulties, and to convince us that the cause was not yet quite desperate. But whither are the teachers going? was, of course, an anxious inquiry. We told them, that it was our intention never to desert Burmah; but that since the emperor had refused to tolerate our religion, we thought it necessary to leave, for a time, those parts of the empire which are immediately under his dominion; that there is a tract of country lying between Bengal and Arrakan, which, though under the government of Bengal, is chiefly inhabited by Arrakanese, who speak a language similar to the Burman, the district being really a part of Arrakan, one component part of the present Burman empire; that formerly a teacher from Bengal (De Bruyn) lived at Chittagong, the principal town in that district, and baptised several converts, who, at his death, were left destitute of all instruction to the present time; and that, in view of these considerations, it was our purpose to proceed thither, in hope of finding that toleration which was denied us in Rangoon. We then asked them severally what they would do. Moung Nau had

previously told us, that he would follow us to any part of the world. He was only afraid that he should be a burden to us; for, not being acquainted with another language, he might not be able to get his living in a strange land. As for me, said Moungh Thahlah, I go where preaching is to be had. Moungh Bya was silent and thoughtful. At last he said, that as no Burman woman is allowed to leave the country, he could not on account of his wife, follow the teachers; but (continued he, with some pathos,) if I must be left here alone, I shall remain performing the duties of Jesus Christ's religion; no other shall I think of. This interview with the disciples rejoiced our hearts, and caused us to praise God for the grace which he has manifested to them.

Feb. 24. We have spent three or four days in inquiring about Chittagong and the prospect of getting a passage directly thither, or by the way of Bengal.

This evening Moungh Bya came up with his brother-in-law, Myat-yah, who has lived in our yard several months, and formerly attended worship in the zayat. I have come, said Moungh Bya, to petition that you will not leave Rangoon at present. I think, replied I, that it is useless to remain under present circumstances. We cannot open the zayat; we cannot have public worship; no Burman will dare to examine this religion; and if none examine, none can be expected to embrace it. "Teacher," said he, "my mind is distressed; I can neither eat nor sleep, since I find you are going away. I have been around among those who live near us, and I find some who are even now examining the new religion. Brother Myat-yah is one of them, and he unites with me in my petitions. (Here Myat-yah assented that it was so.) Do stay with us a few months. Do stay till there are eight or ten disciples. Then appoint one to be the teacher of the rest; I shall not be concerned about the event; though you should leave the country, the religion will spread of itself. The emperor himself cannot stop it. But if you go now, and take the two disciples that can fol-

low, I shall be left alone. I cannot baptize those who may wish to embrace this religion. What can I do?" Moungh Nau came in, and expressed himself in a similar way. He thought that several would yet become disciples, in spite of all opposition, and that it was best for us to stay a while. We could not restrain our tears at hearing all this; and we told them, that as we lived only for the promotion of the cause of Christ among the Burmans, if there was any prospect of success in Rangoon, we had no desire to go to another place, and would, therefore, re-consider the matter.

Feb. 26. Moungh Shwa-boo, a sedate and pleasant man, who came to live in our yard, just before we went to Ava, accompanied Moungh Myat-yah to the usual evening worship. When we were about breaking up, Moungh Thahlah began conversation, by saying, "Teacher, your intention of going away, has filled us all with trouble. Is it good to forsake us thus? Notwithstanding present difficulties and dangers, it is to be remembered, that this work is not yours or ours, but the work of God. If he give light, the religion will spread. Nothing can impede it." After conversing some time, I found that Moungh Louk, another inhabitant of the yard, had been listening without. Accordingly, he was invited to take his seat with the inquirers. Moungh Bya now began to be in earnest, his arm was elevated, and his eyes brightened. "Let us all," said he, "make an effort. As for me, I will pray. Only leave a little church of ten, with a teacher set over them, and I shall be fully satisfied." Moungh Nau took a very active part in the conversation. The three new ones said nothing, except that they were desirous of considering the religion of Christ. None of them, however, were willing to admit, that as yet, he believed any thing.

We felt that it was impossible for us all to leave these people, in these interesting circumstances; and, at the same time, we felt it very important that Chittagong should not be neglected. Under these circumstances, we came to the conclusion, that Brother Colman should proceed immediately to Chittagong, col-

lect the Arrakanese converts, and form a station, to which new missionaries from the Board may at first repair, and to which I may ultimately flee, with those of the disciples that can leave the country, when we find that persecution is so violent, as to suppress all further inquiry, and render it useless and rash to remain in Rangoon, until the state of things becomes thus desperate, and then endeavour to join brother C. in Chittagong; but that, if contrary to our expectation, the Rangoon station should, after a lapse of several months, appear to be tenable, and that for an indefinite time, and some work be evidently going on, brother C. after settling one or two missionaries in Chittagong, to keep that place, should rejoin me in Rangoon.

Feb. 27. Lord's day. Had private worship in the zayat—the front doors closed—none present but the disciples and inquirers.

Feb. 23. A visit from Shwa Gngong, He had considered (he said) my last words, that one must believe, and be baptized, in order to be a full disciple; it was his desire to be such; and he wanted to know what outward rules, in particular, he must observe, in case he should become a professor. I told him that the disciples of Christ, after baptism, were associated together; that they assembled every Lord's day for worship; and that, from time to time, they received the sacrament of bread and wine. I then warned him of the danger of self-deception, and of the persecution to which disciples were exposed in this country, and advised him to re-consider the matter most thoroughly, before he made a definite request for baptism.

After he had gone, Oo Yan, (mentioned Dec. 19th,) came in—was disappointed in not finding Moug Shwa Gngong, having agreed to meet him at the mission house. We had a long conversation on doctrinal points, in which he discovered a very acute discriminating mind.

March 15. Another visit from the teacher, accompanied with his wife and child. Again discussed the necessity of assembling on the Lord's day. Found that the sacraments of baptism and the Lord's

supper are, in his mind, liable to similar objections. Forsook, therefore, all human reasoning, and rested the merits of the case on the bare authority of Christ, "Ye are my friends, if ye do whatsoever I command you." Notwithstanding the remains of his deistical spirit, however, I obtained, during this visit, more satisfactory evidence of his real conversion, than ever before. He said, that he knew nothing of an eternally existing God, before he met with me; that on hearing that doctrine, he instantly believed it; but that it was a long time before he closed with Christ. Can you recollect the time, said I. Not precisely, he replied; but it was during a visit, when you discoursed concerning the Trinity, the divine sonship of Jesus, and the great sufferings which he, though truly God, endured for his disciples. He afterwards spoke, with much Christian feeling, on the preciousness of the last part of the sixth chapter of Matthew, which he heard me read day before yesterday, at evening worship.

March 19: Lord's day. Looked in vain for the teacher and his acquaintances.

March 21. Moug Thah-lah introduced one of his relations, by name Moug Shwa-ba, as desirous of considering the Christian religion. Spent an hour or two in conversing with him. He was afterwards present at evening worship, and staid to converse, after the rest had retired.

March 22. Another conversation with Moug Shwa-ba. He appears to be under deep religious impressions. His language and his looks evince an uncommon solemnity of spirit, an earnest desire to be saved from the wrath to come. After praying with him, I left him in company with Moug Thah-lah.

March 23. In the morning, Moug Thah-lah informed me, that he and his friend had sat up the greater part of the night, in the zayat, reading and conversing and praying. In the afternoon, Moug Shwa-ba came in himself. His expressions are very strong; but I have no reason to doubt his sincerity. It only seems strange to us, that a work of grace should be carried on so rap-

idly, in the soul of an ignorant heathen. He presented a writing containing a statement of his faith, and an urgent request to be baptized next Lord's day.

March 24. Spent all the evening with Moungh Shwa-ba. Feel satisfied that he has experienced a work of divine grace; but think it advisable to defer his baptism, till Sunday after next, in order to allow him full time to re-examine the religion and the foundation of his hopes.

March 26. Lord's day. Three women present at worship—acquaintances of Moungh Shwa Gning. They have visited Mr. J. once or twice before. The principal of them, renounced Gaudama, some years ago, and adopted the semi-atheistic system, but without obtaining any real satisfaction. Two years ago, she met with a copy of the tract, which gave her an idea of an eternally existing God; but she knew not whence the paper came. At length, Moungh Shwa Gning, told her that he had found the true wisdom, and directed her to us. Her case appears very hopeful.

In the evening, after worship, had a protracted conversation with the disciples and inquirers, on account of brother Colman's intended departure to-morrow. Moungh Shwa-ba appeared very well indeed. Moungh Myat-yah said, "Set me down for a disciple. I have fully made up my mind, in regard to this religion. I love Jesus Christ: but I am not yet quite ready for baptism." After we dismissed them, they went over to the zayat of their own accord, and held a prayer meeting.

And here I must close my journal. We have spent the last evening with our very dear brother and sister Colman. They expect to embark to-morrow morning. Our parting is mournful; for happy, uncommonly happy has been our past intercourse. Nothing but a sense of duty could force the present separation. We hope that it will be of short duration, and that we shall soon re-unite our labours in Chittagong or Rangoon.

On their departure, Mrs. J. and myself will again be left to our former

"loneliness of lot." In this situation, we renewedly commend ourselves to the remembrance and the prayers of the Board.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

ELEVENTH ANNUAL REPORT.

(Continued from page 452.)

MISSION TO PALESTINE.

At the delivery of our last annual Report, the Rev. Messrs. Parsons and Fisk were in expectation of embarking, by the first convenient opportunity, for Asia Minor, with a view to their ultimate residence as missionaries in the Holy Land, or some neighbouring region. A very favourable opportunity soon after presented itself, and active preparations were made to embrace it. The missionaries arranged their affairs, visited their near relatives and friends, took leave of the many circles of Christians with whom they were acquainted, and arrived at Boston, ready for departure, about the close of October. The short interval which elapsed, previously to their sailing, was employed in a manner most gratifying to the friends of the cause in which they were engaged, and most auspicious to the mission.

On Lord's day, Oct. 31st, at the return of the communion in the Old South Church, the two missionaries, and the members of Park Street Church, with several clergymen, were present by invitation. While surrounding the table of the Lord, the exhortations, the prayers, and the numberless associations, were calculated to increase that zeal and self-denial, which are peculiarly necessary to the prosecution of this divine work. In the afternoon of the same day, Mr. Parsons preached in the Park Street Church, from Hosea iii. 4, 5, on the *Dereliction and Restoration of the Jews*; and in the evening, Mr. Fisk delivered a farewell discourse, from Acts xx. 22, on the *Holy Land, as a Field for Missionary Enterprise*. On this occasion, the Old South Church was excessively crowded, and a highly respectable audience testified their interest in the

subject, by the profoundest attention, and a liberal contribution. The instructions of the Prudential Committee were then delivered in public. They relate principally to topics, which belong especially to the contemplated mission; and, as they have been printed, and extensively circulated, your Committee need only refer the Board to them.

On Monday evening, the united monthly concert for prayer was held at Park Street Church. As the collections at this meeting, for the preceding twelve months, has been made expressly for the Palestine mission, it was peculiarly grateful to join with the first missionaries, in prayer and exhortation, just before their departure.

Having been detained a few days by head winds, and thus allowed a convenient season to take leave of their brethren, they embarked on board the ship Sally Ann, Wednesday morning, Nov. 3d, and soon bade adieu to the shores of their native country. It was a part of the plan, that, as the ship was about to touch at Malta, they should seek acquaintance with the Rev. Mr. Jowett, Dr. Naudi, and others, with a view to cultivate a brotherly intercourse, and to obtain useful information. They entered the harbour of Malta, after a favourable passage, on the 23d of December. Though the rigid quarantine laws of the island would not permit them to land, they had the happiness to meet Mr. Jowett and Dr. Naudi, at the Lazaretto, and to be introduced to the Rev. Mr. Wilson, a missionary, and Mr. Jones, who had been American consul at Tripoli, where he had resided seven years. From these gentlemen they received much valuable information, and proofs of the kindest and most benevolent interest in their mission. They were favoured, also, with letters of introduction to persons of intelligence and influence at Smyrna and Scio. Mr. Jowett was at the pains to draw up a paper of *hints*, for the use of our missionaries; and has shown his love to the cause, and his hearty and zealous co-operation with all his faithful labourers, by an excellent letter addressed to the Corresponding Secretary of the Board. This laborious

missionary, whose travels in Egypt and Western Asia have been read with eagerness by the Christian world, not only received Messrs. Parsons and Fisk kindly, but, in common with his associates, was at personal inconvenience and expense to meet them almost daily, while they remained in the harbour. This generous attention had the most cheering effect on the minds of those, to whom it was shown, and will make a grateful impression on the hearts of American Christians.

On the 9th of January the ship pursued her voyage, and in six days entered the harbour of Smyrna. The missionaries were received with cordiality by all the gentlemen, to whom they had letters of introduction; particularly, by the Rev. Charles Williamson, chaplain to the British consulate, Mr. Lee and the Messrs. Perkinses, eminent merchants in that city.

During the voyage, religious services were regularly attended on board, according to the arrangement and at the request of Capt. Edes, from whom the missionaries received many acts of kindness on their passage, and after their arrival. They laboured with assiduity for the spiritual good of the ship's company, and were encouraged to hope, that their exertions were not without some good effect. They appear to have been deeply impressed with the moral wants of seamen, and to have ardently desired the salvation of all, who sailed with them.

At Smyrna they found the most satisfactory evidence, that the shores of the Mediterranean present many extensive fields of Missionary labour. By the aid of Christians in more favoured parts of the world, missionaries may carry the Scriptures and religious tracts into every town and village throughout those benighted regions. There are many professed Christians, to whom immediate access can be gained, and who would receive religious books with gladness. Christian missionaries may reside in any part of Turkey, so far as appears, without the least apprehension of interference from the government. Numerous and powerful inducements urge to send

forth labourers into this part of the harvest.

The acquisition of the Modern Greek, and other languages spoken in Asia Minor, principally occupied the time of Messrs. Parsons and Fisk. They found opportunity, however, to collect useful information with respect to the condition of the people in neighbouring regions, and the various means, which could be used, for the promotion of religion. They distributed the Scriptures to various classes of persons, and gave occasional instruction to individuals, who fell into their private society. At the close of a journal, which they sent to this country on the 10th of March, they announce the intention of spending the summer at Scio, (the Chios of the New Testament,) an island 70 miles from Smyrna. Their expectation was, that they should possess superior advantages for acquiring the Modern Greek, under Professor Bambas, the principal instructor of the college there, to whom they had letters from Mr. Jowett, and other gentlemen of high respectability.

On the first Monday in February, the Rev. Mr. Williamson united with the Missionaries in the monthly concert of prayer. This was probably the commencement in Turkey of a holy celebration, which will, at some future day, be observed in every village of that populous and extensive empire. The gentleman just named addressed to the Secretary an interesting and affectionate letter, from which it will be suitable to lay before the Board the following extracts.

Smyrna, Feb. 1820.

"*Rev. and dear Sir,*—Although our friends, the missionaries, have acquainted you with their safe arrival at Smyrna, yet I would wish to join in the announcement of the fact."

"I would first greet you and every member of the American Board of Commissioners for Foreign Missions. Accept of my most cordial salutations, and Christian congratulations, on the happy commencement of an enterprise, which must in due time, terminate in the completest success—in the conversion of the heathen and reformation of the Christian

world. Every attention has been, and shall be paid to Messrs. Parsons and Fisk, and to all their successors, who will come as the messengers of the Lord, as far as my abilities and influence will possible avail."

"Within the last fifty years, literature is beginning to peep out among the Greeks from her hiding places in Turkey. Some of the best informed are acquainted with the history of the Reformation; and will grant that Luther was a great man, sent for the benefit of the human race, though they are far at present from desiring a like reformation. Luther and those other reformers, who did not condemn and sweep away episcopal superintendence, are respected by a few of the Greeks, though the majority will have nothing to do with reformation, and know nothing about it. Besides the Christians all around the shores of the Mediterranean, those of Egypt, Abyssinia, Arabia, Syria, Persia, Asia Minor, Russia, and Turkey in Europe, of whatever denomination they may be, all have their own episcopal magistrates in ecclesiastical affairs; and each party has fixed laws for clergy and laity, of which the violation of the most trifling these ignorant people consider as more heinous, than of the most important law of the state.

"The sale and distribution of the Holy Scriptures, and religious tracts, have been hitherto the only missionary operations carried on in this country. A missionary visiting the different towns must endeavour, not only to make the acquaintance, but to gain the confidence of the leading men and priests of the Greeks. With the assistance of his new friends, the missionary may be able to distribute many copies of the everlasting Word, in a language intelligible to the people, a blessing of which those regions have been deprived for some hundreds of years. Next to the countenance of the Greeks, religious tracts, compiled from the first fathers of the Christian Church, will be of the greatest service to missionaries. The Greeks highly esteem and venerate the ancient martyrs. Their writings are looked upon as oracles; but they are very scarce, and un-

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intelligible to the people, as they stand in ancient Greek. In case of opposition, which sometimes happens, and of a deadly indifference, which generally prevails, tracts will be of the greatest utility in bringing forward the fathers to allay opposition, and to recommend the duty of perusing the Scriptures, as well as to awaken a spirit of piety, and of inquiry after Gospel truth."

"Two other important parts of missionary labour remain to be entered upon. The first is Education;—the other a translation, not of the Scriptures, for that is accomplished, but of all other good religious books and tracts. The printing of a religious monthly publication in Modern Greek, not offending the institutions of the country, is of primary importance, and would be, in the hands of prudent conductors, of incalculable service. The extensive fields of education are not, to foreign Protestant missionaries, so easily and completely accessible, as the rich and most abundant streams of a fount of types, which would ere long, silently water every portion of the field sowed with the word of God; and, with the divine blessing, would render luxuriant and plentiful the Christian harvest."

The writer proceeds to offer several suggestions, in regard to the best methods of extending the knowledge of Christianity in the Turkish empire. He dwells on the vast good which could probably be effected by a printing establishment, with Greek, Turkish, and French types, (the latter comprehending the general European alphabet,) at Smyrna; and another at Jerusalem, with Greek, Syriac, and Arabic characters. In the most unqualified manner he sanctions the opinion, which the Committee formed originally, that 'Smyrna is by far the best situation in the Levant for a permanent missionary establishment, on the eastern shores of the Mediterranean, having a frequent communication with all the parts of the Ottoman empire; and that it is the best place in those regions for learning Greek, Turkish, Italian and French, and for the security and liberty, which foreigners

and Christians enjoy.' The advantages of an extensive printing establishment may be conceived, when it is stated, that though the Greeks are very fond of reading, there is not a single newspaper, or other periodical publication, in all the Turkish dominions. There is little reason to doubt, that the shores of the Mediterranean afford many of the best openings to Christian enterprise; and it surely is not too much to anticipate, that the churches of this country will delight to send back to those central parts of the earth, the inestimable blessings, which were derived from thence, but which have, in the righteous visitations of Providence, been so long banished from the countries, where they were first enjoyed.

(To be continued.)

PALESTINE MISSION.

From the Panoplist.

Extract of a Letter from the Rev. Levi Parsons, to the Treasurer of the A. B. C. F. M. dated Scio, June 7, 1820.

Dear Sir,—Yesterday a letter from Smyrna informed us of the arrival of an American vessel from New-York. The boat which is to convey our letters to Smyrna will depart in a few hours; therefore I cannot give a very particular account of our circumstances and prospects. Agreeably to our intention mentioned in our last communication, we left Smyrna about the 10th of May, and arrived upon this island the third day—a very long passage for a distance of only 60 or 70 miles:

We were advised by our friends in Smyrna to take with us a man who might act both as interpreter and servant. This we did, and find it is the only method in which we could be comfortably provided for during our residence on the island. Our expenses now, (including the wages of our servant,) are not more than they were at Smyrna; nor more than they would be were we to live in a private family. Indeed it is next to impossible to procure a residence in a private family, at any price whatever.

Our instructor in modern Greek is Professor Bamabas, the principal officer

in the college in this city. He hears our restrictions every day, Saturday and Sunday excepted, and is unwearied in his labours for our improvement. He says "my time is much occupied; yet such is your object, that I think it to be my duty to devote my own time to your improvement." This privilege is unexpected and enviable.

The heat begins to be a burden. The thermometer has not been below 78, night nor day, for two or three weeks. My health begins to suffer a little as I expected. I am obliged to relax my studies, and use every caution. I have some solicitude with regard to the summer. In two weeks we design to accompany Professor Bamabas, (at his particular and very earnest request,) to the country and spend three months. This I think will be favourable. There is a vacation in the College of three months, which commences in a few days.

Forget not to pray for us, that we may be permitted to see and to take possession of the land of promise.

Very respectfully yours,
LEVI PARSONS.

For the Religious Intelligencer.

DOMESTIC MISSIONARY SOCIETY OF
DUTCHESS COUNTY AND VICINITY

An Account of the origin and operations of THE DOMESTIC MISSIONARY SOCIETY OF DUTCHESS COUNTY AND VICINITY, communicated for publication by the Rev. ELI HYDE, Secretary of the Society.

In the autumn of 1818, several individuals convened in Clinton, county of Dutchess, and state of New-York, to consult on the expediency of forming a Domestic Missionary Society. It was well known to the members of the meeting, that in the region of country, lying between Connecticut and Massachusetts on the East and Hudson River on the West, there were several places in which the Gospel was not statedly preached, or its ordinances administered. The consultation resulted in the formation of a Society, denominated *The Domestic Missionary Society of Dutchess and Vicinity*. The object of

the Society, as expressed in its Constitution, is "to employ missionaries to preach the gospel in such parts of Dutchess County and Vicinity as may need such labour, and if the funds of the Society permit, to send missionaries to other parts of the country."

Funds to a small amount were soon collected, and in January 1819, Mr. Charles Johnston, by appointment of the Board of Directors, entered on the field of labour assigned him. He continued faithfully and laboriously to perform the duties of a Christian missionary, until the June following. He preached about seventy times, attended a few prayer meetings, and made nearly two hundred family visits. In his Report, he states; "I have in general been kindly received, and in some instances been treated with peculiar cordiality and affection. Many of the meetings have been small compared with the population of the places, arising, no doubt, in part, from the want of convenient houses for public worship; but more, perhaps, from a prevailing indifference to religion. Some of my appointments, however, have been attended by numbers beyond my expectation, particularly in the Clove, (a part of the town of Beekman,) and Chestnut Ridge. Here the meetings were sometimes much crowded." Mr. Johnston witnessed some individuals much affected when he was addressing them on their spiritual concerns, and heard from a few the interesting inquiry, "What shall we do to be saved?" Under his ministry a few Christians were edified and comforted, wavering ones were established in the faith, and two or three hopefully born of God.

In consequence of the want of funds no missionary was employed to preach in these waste places, until February 1820, when the Rev. Stephen W. Burritt was appointed. He immediately entered into the service of the Society. Mr. Burritt itinerated for two weeks on Livingston's Manor, in the County of Columbia and its immediate vicinity. In this region he found an extensive moral waste. Here is a country sufficiently extensive and populous to occu-

py the time of six or eight faithful ministers, in which there was but one regular minister, who statedly laboured with the people. Bibles and tracts were here judiciously and profitably distributed by our missionary. From this part of the country Mr. Burritt proceeded to the southern part of Dutchess county and the contiguous parts of Putnam county, where Mr. Johnston principally laboured the preceding season. Here he faithfully laboured for several weeks. Though it is not known that any special out-pouring of the Spirit attended the labours of this missionary, yet it is believed they were very useful, and served to prepare the minds of many for future blessings. Whilst in the employ of the Society, Mr. Burritt preached about forty times, attended conference and prayer-meetings, established Sabbath Schools, and performed other useful labour.

In June 1820, the Rev. *Truman Osborne* entered into the service of the Society. Including one month in which he was in the employ of the Board of Missions of the General Assembly of the Presbyterian Church, Mr. Osborne laboured until the last of October. His time was spent principally in the towns of Beekman, Paulings, and Patterson. During the whole time he held more than eighty religious meetings, and visited more than one hundred and forty families, and some of them several times. In some sections he found a stupidity and irreligion abounding and continuing to an alarming degree, but in others the scene was different. The following extracts from the Report of Mr. Osborne's labours will show that he did not spend his strength for naught.

"On Friday evening June 23d, I commenced my labours at Patterson and expounded the 126th Psalm to a small but attentive audience, whose glowing countenances seemed to bid a hearty welcome to the joyful sound of the gospel."

"Sabbath, July 9th. Preached at Union Meeting-house in Beekman, to a small but attentive and weeping audience. The Lord gave great freedom; it was a pleasant and profitable season. The same day, P. M. at Snarling Town

school house, full to overflowing. It was a solemn and precious time. The brethren of different denominations treated me kindly—seemed to wish a revival; but they appeared somewhat discouraged on account of great stupidity under alarming sickness in that place."

After harvest my meetings increased to overflowing. I could not attend to all the calls for preaching; my labours were greatly increased; cases of conviction multiplied, and the whole field seemed to whiten for the harvest. I now found my field quite too large; there was work enough for three faithful labourers. One Sabbath I assisted Mr. Shaw at Beekman in the morning. In the afternoon preached at Paulings, and in the evening at Patterson. I have crossed the mountains often and in six different directions, conversing with families and individuals wherever I found them; generally distributing religious tracts and sometimes Testaments. The Shepherd of Salisbury Plain is peculiarly suitable for poor people in these parts, and I believe has been useful in some instances in exciting their attention to religious things. I found it to be a solemn and interesting pleasure to give away Testaments, and endeavoured to make the best of such opportunities, and seldom failed of making an apparently serious impression. In one instance a woman of about sixty, after having received a Testament and attended a meeting at three or four miles distance from her house, returned home with much solemnity. Another on receiving one, burst into a flood of tears, and appeared unable to express the solemn, and I trust grateful emotions of her mind. A third, who was surrounded with nine children in rags, and was afflicted among other things with a cancer, on receiving a Testament was much affected and said, she could not read, but would desire her husband to read it to her and her family, and hoped it would do them good. She appeared to be a woman of great sorrow with but little knowledge of the way of life. I explained to her and her children our Saviour's words to Nicodemus, and passed on. On my last visit I enquired particularly

if the blessed book had led any of the family to Christ. She replied with cheerfulness, it has had a great effect on my husband, he reads it much and now prays in his family; then bursting into tears, she continued; "I don't know that it has done me any good, it seems as if my heart grew worse and worse." In visiting schools I have entreated both children and teachers to learn of Christ, who is meek and lowly and the giver of eternal rest to penitent and pious souls. In one I related to the children the conversion of a child eight years old at H—, and endeavoured to improve the same to their spiritual benefit. I was afterwards informed that one of about nine was awakened, and like the little girl at H— returned home and daily intreated her unconverted mother to pray for her, which apparently was the means of awakening the mother, who afterwards constantly attended our meetings and was frequently bathed in tears. The part of Beekman which has been the scene of missionary operations is white already to harvest. The people there grew more and more solemn under preaching, even to the last. Many appeared to be convinced of sin and of their need of the atoning blood of Christ, three have recently obtained hopes. On the whole field which I have visited there are between thirty and forty inquiring souls; and nine or ten have, as we trust, found peace in Christ."

"The last of August, a union prayer meeting was established in Patterson, at the commencement of which one person was powerfully awakened and has since obtained a hope. But other prayer meetings more recently established, I think, will be more extensively useful; of which there are three in Beekman, one in Paulings, and nine in Patterson and its adjacent neighbourhoods. These are holden by active brethren, who go out two by two, and conduct them with seriousness and propriety. Many of them are well attended and bid fair to promote the salvation of souls."

"Thus, dear brethren," says, Mr. Osborne, at the conclusion of his Report to the Society, "under the smiles of Divine approbation, the benevolent ef-

forts of your Society have already changed the face of things and given a cheerful aspect to the important field of your present operations. The Gospel has not only been crowned with special and saving efficacy; but has had a favourable and happy influence on Society generally. Many improper feelings among brethren of different names have been conciliated, and certain unreasonable prejudices have I trust been forever done away. Moralists have been discouraged and dissatisfied with their fig-leaf righteousness; many are willing to receive instruction, and the moral desert is becoming a fruitful field. May the God of Israel bless you more and more, and encourage your hearts to persevere with great and still greater zeal in your important undertaking to save perishing sinners in this too much and too long neglected region."

CHOCTAW INDIAN MISSION.

Extract of a Letter from Mrs. Kingsbury to Ladies in Sparta, Geo. dated Elliott, on Yello Basha, Choctaw Nation, July 31, 1820.

My dear Miss M.—I received your very acceptable letter of March 14th, just two months from the date of it. It deserved an earlier and better return than I have been able to make. I delayed writing, until I could tell you we had received the box of clothing you mentioned having forwarded; and which reached us only two weeks since.

The interest, my dear sister, which you, and several of your female friends in the neighbourhood of Sparta, have taken in our welfare, and in the success of this mission, animates and encourages us in the great work in which we are engaged. Although strangers to us, you are not strangers to that benevolence which the Gospel teaches. You say, "the greater sacrifices we make for God, the greater will be our joy and consolation." True, my dear sister, and are you not, sometimes almost astonished, (since selfishness is engraven on the heart of every child of Adam) that so few sacrifices are made in this glorious work? One might suppose that selfish-

ness alone would induce us to do more. You also ask, what you shall do for us? My sister, you must pray for us. Pray earnestly, that our faith may be strengthened, our zeal awakened, our patience increased, and every Christian grace strengthened and multiplied, that we may run and not be weary, walk and not faint. The articles you forwarded were timely and suitable, for which we render you our most sincere thanks; may you ever feel it to be more pleasant to give than to receive, and may an hundred fold be returned into your own bosoms for all your labours of love.

You have learnt some particulars of this mission, and of our prospect of usefulness among this people. I can truly say, God has given us favour in their sight. Many are anxious to have schools established, and are doing much towards laying a foundation for the civilization of the rising generation; yet you can hardly conceive the great darkness of their minds. Those who understand our language, and are good interpreters on other subjects, find it very difficult to communicate religious instruction. They have not words to convey our ideas on this subject. And were it not that God is able to enlighten the darkest minds, and bless the most feeble exertions, we should despair of being useful.

We have now a vacation of six weeks; most of the children are visiting their parents; it is only a few days since, and we have heard that several are already very anxious to return. Before the commencement of the vacation, we had one hundred in the family, beside visitors—70 scholars, 18 of whom were females. They are pleasant, promising children, and many who could not tell one letter when they came here, in four months could read in the Bible, and write tolerably well. Some, who have been here longer, can read and write handsomely. One of the girls wrought a cambrick vandyke very well; two others have commenced working samplers and all attend to sewing and knitting while out of school. We divide the girls into three companies, appoint the most capable one mistress over each, and excite their ambition to excel in neatness, by approving of their

work when done well.—One of the sisters takes one company to assist in the kitchen, or rather to instruct them in the labours of the kitchen; another sister, another company in sewing, knitting, &c.; another sister the others, in various branches, such as making candles, soap, spinning, washing, ironing, &c.

When we consider they have never been trained to habits of industry, we are astonished that they comply with our requests so cheerfully. Many of them render us much assistance in the kitchen.

To be sure it requires some patience, but the idea that we are preparing them for usefulness among their people is a sufficient reward.

We received several boxes of clothing at the same time with that from Sparta.—Clothing already made does indeed lighten our burdens, and could those who make them see the joy sparkling in the countenances of these little tawny children of the forest, I am sure joy would gladden their own hearts.

I would transcribe this hasty scrawl, if time would admit; but I must beg you to read it with the eye of a sister. Now, may every blessing which the Gospel promises to those who clothe the naked, relieve the wants of the poor, comfort the distressed, and do good to the household of faith, be yours, and when have done with all things here below, may be permitted to dwell together through eternity. Your sister in the best of bonds.

S. B. V. KINGSBURY.

POWER OF RELIGION.

The following interesting Narrative is extracted from a funeral Sermon, on the death of Colonel Robert Barnwell, formerly a distinguished Member of Congress. The operations of a strong and cultivated mind, on the subject of religion, cannot fail to interest the reader:

“You know,” said he, “what were my former views of the Christian religion. I considered it merely as a good political engine, and as such highly serviceable to the State in keeping the common people in awe. But I regarded it as nothing more, and had imbibed the opinion (as I think of Lord Bolingbroke) that Christianity was only a collection of im-

possible precepts, such as no man ever would or ever could fulfil.

"My mother, being a pious woman, used often to try to convince me, not only of its truth, but also of its spiritual efficacy upon the heart. But I used to dispute with her upon the subject, and though I could convict her of being mistaken from her own book, I had no doubt that she supposed herself to be a Christian; but as the Bible required of her what I was assured no one could possibly be, I counteracted every text which she brought forward by other texts, which seemed to me to show that the requisitions of the Gospel were far beyond any thing that either she or any human being living could possibly possess. She shed over me many tears and prayed much in my behalf, and if I am now brought to the knowledge of God, as revealed in the person of his Son, I think I owe it, under the divine blessing, to her supplications. Were I, indeed, merely to consult my reasoning faculties, it would appear that I believe the Bible only through a proper exercise of them; but when I look into the word of God, I find that it positively asserts, that I could only believe aright by the supernatural aid of the Spirit of God. I was some years ago in the Beaufort Library, and in looking over the volumes it contains, I happened to put my hands upon Watson's Apology for the Bible, and taking it up, I read a few pages, and returning the book to the shelf went homeward. As I was walking, the subject I had been cursorily perusing pursued me on my way, and I was induced to say to myself, "perhaps Christianity may be true."—And immediately as that thought passed through my mind, another instantly succeeded it: "If true, it undoubtedly is the most important thing in the world." Viewing it in this light, I was perfectly astonished, that amidst all my pursuits I had never thought it worth my while to give this an investigation. I therefore determined to inquire into it, and give the subject as fair an examination as I possibly could. Having recourse to the study of the Bible, and particularly to prayer to God, for his illumination and direction. And the more I read, and

the more I prayed, the more completely was I convinced that Christianity was true, and consequently the Bible the word of God.

"And so great is the revolution which has passed upon my mind, that whereas I formerly doubted whether Christianity was true, my present doubts now arise from a directly opposite quarter. I no longer have any doubts whether Christianity be true: but I have a great many, whether Christianity being true, I am entitled to any of its privileges: whether I have that faith and repentance, that life and temper, upon which it so strongly insists; for the character of the Christian, as portrayed in the Gospels and Epistles, seems so eminently high, that it appears impossible to reach it. And what much surprises me is, that I had precisely this view of it before I had any proper belief in it at all. When I compare the declarations of God's word with the thoughts and sensations of my own heart, with what I know of myself and what I have seen in others, either as it regards the Church or the world, I am fully persuaded that none but the Eternal God could either know me, or all around me so thoroughly. And if I have one sincere wish for the welfare of my children, either here or hereafter, it is not that they should be rich, wise, or learned, but that they should be genuine Christians."

DEDICATION.

For the Religious Intelligencer.

On Tuesday, the 7th of November last, the new house erected for public worship by the Presbyterian Society in the village of Deposit, Delaware County, N. Y. was dedicated to the service of Almighty God. The Rev. William Gray, stated preacher in the Mission House in Banker street, City of New York, preached the dedicatory sermon, from Haggai, ii. 9. "*In this place will I give peace, saith the Lord of Hosts.*" The 100th Psalm, as set in the tune called Denmark—the 178th hymn in Dwight's Collection, and a dedicatory Poem were sung, by the choir of singers in the congregation, with peculiar excellence.

The following circumstances served to render the occasion exceedingly interesting. Mr. Gray had visited the village about three years previously, as a missionary from the "General Missionary Society of young people of the Middle District." He found the church in a feeble, languishing state, with only thirteen

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members in its communion: seven were then added to their number, and a general attention to religion was excited in the congregation. Now he found the number of communicants to be sixty one. Mr Gray was then peculiarly solicitous to have the congregation build a house for public worship: and promised that, when built, he would come and preach a sermon at its dedication. He was now present to redeem that pledge, and several now again saw the man who had been the instrument of exciting them to enquire, what they should do to be saved. The minister of the place, who began to preach there soon after Mr Gray's first visit, was present, and took part in the exercises: so that "he that planted, and he that watered" with those that builded, united in dedicating the house to Him "that gave the increase."

This is the third house which has been built for public worship, and the fifth or sixth church which has been favoured and enlarged by means of the exertions of the General Missionary Society of young people of the Middle District. It is but about five years since the formation of that Society. But if the erection of convenient houses for public worship—the enlargement of small churches—the settlement of ministers of the Gospel—the reformation of morals, and the conversion of souls in the waste places of our country, can be called good things, then that society has done, and excited others to do much good. To Him from whom cometh every good and perfect gift, be all the glory. Let not these young people "be weary in well doing," and let the youth in every district of our country, where there are feeble churches and waste places, go and do likewise.

OBITUARY.

MISS ELIZA BRAINERD.

Died at Haddam, on the 30th of November, Miss ELIZA BRAINERD, aged 20, eldest daughter of Capt. Daniel Brainerd.

The friends of this young lady would erect a monument to her on earth, for they believe she will have a high place among perfected spirits in heaven. Possessed of good natural talents, modest in her behaviour, pleasing as a companion, dutiful and respectful as a child, amiable and sincere as a friend, she won the esteem of all who knew her. But an uncommon devotedness to Christ, made her life peculiarly valuable, and her death deeply lamented. At the age of sixteen, she was brought to see herself a sinful ruined creature, and to believe in the Lord Jesus Christ; and, while not one of her early companions felt the importance of religion, she publicly consecrated herself to God. In the succeeding year of her life, when more than an hundred were brought into the visible kingdom of Christ in the place, her heart seemed elevated above all earthly concerns, and her anxiety for sinners, and joy at their conversion, manifested that she had been wrought into a bless-

ed conformity to her divine Saviour. She had an ardent love of the discriminating doctrines of the Gospel, of holy duties, of prayer, of the Sabbath and the communion, and in reproving sinners, in quickening saints in the private prayer meeting, and the Sabbath School her usefulness was not surpassed by any. She sacredly devoted her days to the glory of God and salvation of souls; and when a door of usefulness seemed to be opened, the last spring among the Osage Indians, it was her ardent desire to go to carry to these poor pagans the word of life. She received an appointment from New-York as a member of the mission family, but obstacles arose to her going which could not be overruled; and she yielded up with reluctance this favourite object, though she remained determined to devote her life, when Providence should permit, to missionary labours.* But it has pleased the All-wise Disposer of events to "change her countenance and send her away."

During her illness her covenant God did not forsake her. By the power of faith was she supported, when earthly scenes were passing away. When persuaded she should not live, she felt anxious respecting her religious sincerity, and appeared willing to die, yea desirous to depart, if her preparation was perfected. As her Pastor stood by her dying bed, she lifted up her eyes and exclaimed,

"Prepare me, Lord, for thy right hand,
Then come the joyful day;
Come death, and some celestial band,
And bear my soul away."

To the last she manifested her wonted anxiety for sinners, and often enquired concerning some young people in the place who were under serious impressions. Being asked by her minister, what he should tell the young professors for her, she said, "O tell them to be faithful, to be holy and more devoted to God, and tell sinners, if I am lost, I hope they will repent and be saved." She felt herself a poor sinner saved by Jesus Christ, and the last prayer she was heard to utter was, "Lord remember me when thou comest into thy kingdom." Feeling that her work was done, she once more lifted up her voice and said, "Sweet Jesus, I am going to thee," and fell asleep.

"Farewell, bright soul,
Escaped from death and safe on that calm shore
Where sin, and pain, and passion are no more;
What never wealth could buy, nor power decree,
Regard and pity wait sincere on thee.
So soft remembrance drops a pious tear,
And holy friendship sits a mourner here."

* Had she gone on that mission, and fallen a prey to death, with her kindred spirits Hoyt and Lines, how many would have said she foolishly sacrificed her life. But she viewed theirs as a glorious death, and often said we may die if we stay here.

POETRY.

From the Connecticut Mirror.

OBOOKIAH'S GRAVE.

The grave of Obookiah in the village burying ground in Cornwall, is like most of the cemeteries of this country, on the highway, and at the intersection of two roads. The grave of the young Owyhean is distinguished by a slab of white marble, bearing an inscription commemorative of his history and character. From the place you have a commanding view of the interesting Institution, in the establishment of which he bore so important a part. A few moments spent there occasioned the following unfinished lines.

—And yet, methinks I should not love to sleep,
The long, long sleep of death, here—in this spot,
Where the rude, impious passenger might scorn,
And heap his insults on my ashes.—No:
The tedious wanderings of life's journey o'er,
O let me sleep in some sequester'd spot,
Where none might visit my dark residence,
But those who come in sadness—none but those.

Who bend them, even o'er the stranger's grave,
With solemn meditations, such as death,
And dark eternity may well inspire.

There o'er me let the weeping willow spread
Her pendant branches, sighing to the wind.

Lamented Obookiah! Lo I stand,
Lonely, in solemn sadness by thy grave.
Come, on the pinions of this balmy breeze,
Celestial spirit; come and visit me:
For surely, spirits from their thrones of light
Often descend and visit this dark world,
To guide the wanderer in his devious course,
Or hold communion with some kindred soul,
Still groaning under bondage here. And oft,
Methinks, they love to linger round the place,
Where rest in hope that ruin'd tenement,—
Hereafter, at the voice—the tramp of God,
To rise in glory.

From that bed of death,
Rose thy triumphant spirit to the world
Of light; then beam'd upon thy gladden'd soul
The glories of the future; then thou heard'st
(As now we hear, from far, beyond the seas)
The rapt'rous anthems of a nation's praise—
The mingling death-song of idolatry;
And, on Owyhee's long protracted night,
Thou saw'st a star of heavenly radiance rise.
And when that bark transported from these shores
A band of heroes, to those lonely isles,
Didst thou not mark its track?—wast thou not one
Of the angelic guard, who watch'd its course,
And, as it gaily bounded o'er the deep,
Call'd up propitious breezes, and awoke
Celestial strains of sweetest harmony,
To cheer and bless the fainting voyagers?

Here rest, beloved relics, rest in peace,
Till the Archangel's last and solemn tramp,
Shall break your slumbers, then arise to life,
Immortal life—eternal happiness.

Nay! 'twas an idle dream, to think the soul,
Rap't in the glories of eternity,
Should watch the slumberings of its mouldering clay;
Yes, 'twas an idle dream.

Let me but tread,
The path my Saviour sanctified—the path
Which Brainerd, Mills, and Obookiah trod—
The path of usefulness—then let me die,
Or on the couch of lingering disease,
Or by the stake of painful martyrdom,
Or in some wilderness, with none to close
My eyes, or watch my dying agony;
And let these weary bones find their repose;
Or in some place of solitude and peace,
Or in the coral caves of ocean's bed,
Or let my ashes be the sport of winds;
Thus shall I strike with thee, lamented youth!
"The high-toned harp of heaven"—thus shall stand
Before that throne of glory, where the Lamb
Beams happiness on all his followers.

SABBATH SCHOOL ANECDOTE.

A little girl who lived in a state of extreme poverty, was asked by her teacher, which she should prefer, if she might have her choice, either to continue to be poor and enjoy the privileges of the Sabbath School, or, to be rich and to be deprived of them—she replied, "I would much rather be poor as I am." Her teacher observed, "but if you were possessed of riches they would procure you many comforts of which poverty deprives you," the child immediately replied, "but they are not the riches which will save my soul." This little girl has become the instructor of her mother who cannot read, and she expresses her hope, that her mother will soon enjoy the same pleasure which she feels, in being able to read the Bible.

NOTICE.

The letter R will be found below on those papers, sent by mail, for which we have received payment in full for 5th volume. Agents who have paid in part, without designating to whom the money is to be credited, will not receive this notice.

☐ We would again remind our patrons that payment is due from those who commenced with the volume, after the receipt of the 26th number; and that our expenses are very great.

☐ New subscribers can be furnished with the whole of the 5th volume for \$2.50 cents. Those who prefer it can begin the first of January.